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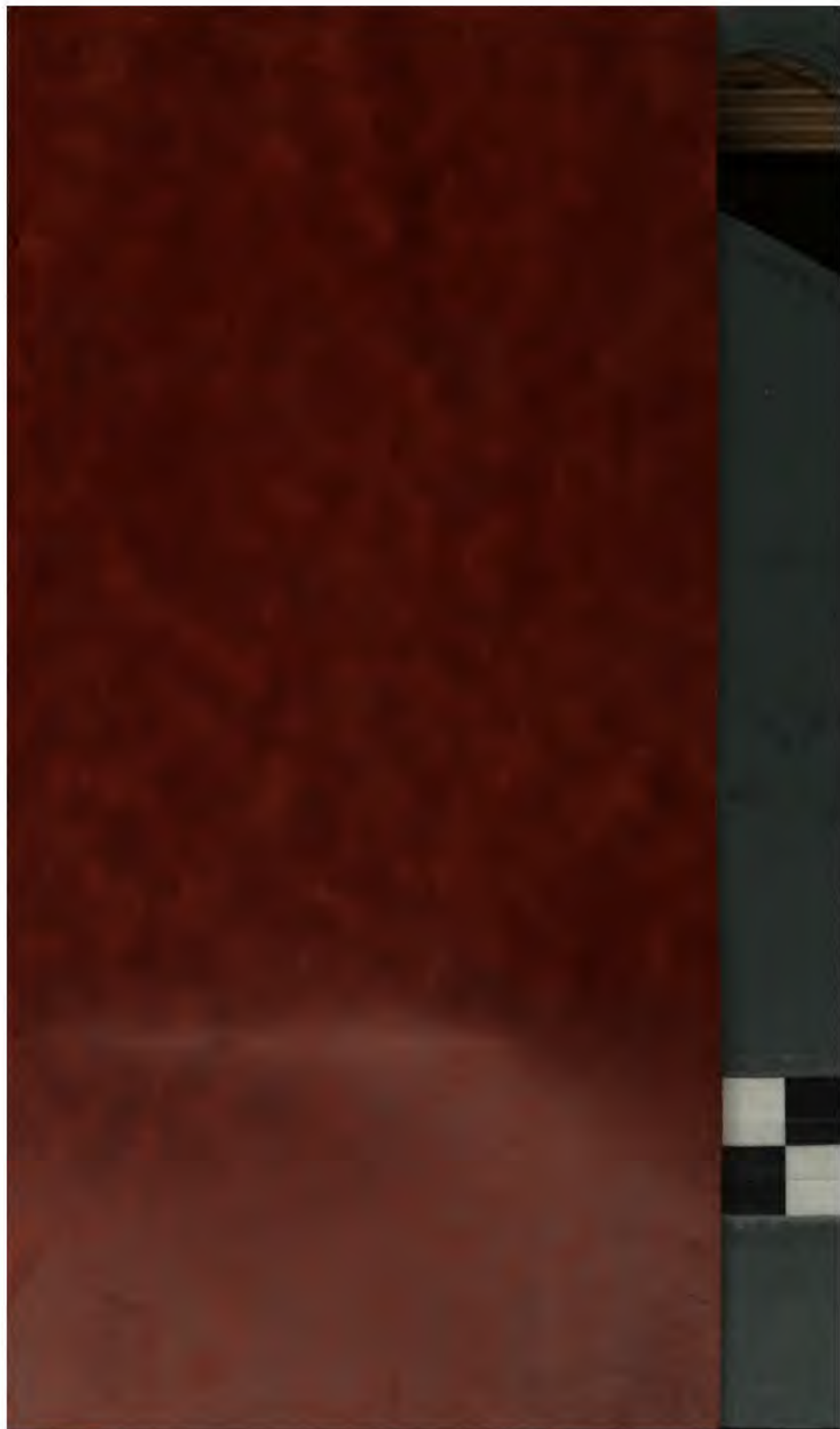
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A SYSTEM  
OF  
EDUCATION,

ON THE PRINCIPLE OF  
CONNECTING SCIENCE WITH USEFUL  
LABOR.

*Wm. H. C. ...*

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RE-PUBLISHED BY ORDER OF THE TRUSTEES OF WASHINGTON'S MANUAL LABOR  
SCHOOL AND MALE ORPHAN ASYLUM.

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WASHINGTON:  
PRINTED BY PETER FORCE.  
.....  
1838.





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THE annexed Pages are now presented to the Public under the authority of the following Resolution :—

At a meeting of the Trustees of "*Washington's Manual Labor School and Male Orphan Asylum*," held on the 27th day of October, 1838, the following Resolution was unanimously adopted :—

"*Resolved*, That PETER W. GALLAUDET, Agent, be appointed to re-publish a Pamphlet heretofore published by him, on the subject of Fellenberg's System of Education, together with a notice of the object of this Institution."

Attest :

EDWARD INGLE, *Secretary*.

# EDUCATION.

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THE instruction and bringing up of youth is a subject of great importance, both to the individual instructed, and to society; for every member becomes, in a greater or less degree, interested. If the youth becomes a useful member of the community, he contributes to the general good; but if the reverse, he takes from that good in proportion to his vices and bad habits. Some, it may be said, do neither good nor evil, being mere drones in the hive; but on reflection it can scarcely be said that any one member of society is of this class; for, if they do not immediately act to the detriment of others, still their example will have its baneful influence. All become partakers of the public good, and all should, in some way or other, contribute to this good. With this view of the subject, Education becomes a national, as well as an individual concern.

On the present plan, it is quite uncertain as to its successful result. It is much to be lamented that, after many years and much expense have been devoted to this object, the favorable termination still remains doubtful. In the present mode of education, it appears to the writer that sufficient attention is not given to the formation of habits which would lead to active, useful industry, and prevent the waste of time. Early habits become our friends or enemies through life, and will tend either to add to, or take from, the public good. They should be formed with reference to future usefulness. For this purpose, *science and labor should become united*. A system might be formed to connect them, by allotting, early in life, a portion of time daily to the acquisition of some useful mechanical branch, practical agriculture, or horticulture, or by uniting them; and would be no hindrance to the pupil's progress in science, but serve as a profitable relaxation from his studies. A small portion of time might still be given to recreation, where the age and disposition require it. This plan would produce such habits as would prove beneficial through life to the individual,

to his connexions, and add to the public good. It would be complying with that law of God which, in the origin of the world, declared that man should eat his bread by the sweat of his brow—or useful labor.

The character of man is formed in early life, or at least, a foundation is laid that will greatly influence him in future years. It therefore becomes necessary to give both mind and body that bias which may prove advantageous. To come into active life with habits of industry, and a right estimate of the value of time, will form the best protection against the vices incident to youth, and the best security for success in whatever pursuit may be undertaken. They would also possess a greater degree of confidence in themselves: and as this is evidently a changing world, should they fail in their pursuits they would still have a resource within themselves. Should they be engaged in agriculture, skill in the use of tools would be of great service, enabling them to make or mend their implements of husbandry, or to erect buildings for their use. The earth, that great depository, provided by God with a rich abundance of good things to nourish the body and to please the senses of man, will not open its treasures nor yield its supplies without labor. Man, in a savage state, may exist as the wild beasts of the forest; but, in civilized society, he cannot live without its application. God has so ordained it that his law is essential to us, which commands that man should provide his bread by labor; and by its judicious application the earth readily yields an abundance whereby man is remunerated for all his toil; and it is calculated to fill his heart with gratitude and love to his great Creator, who, in the productions of the earth, gives a rich display of his wisdom, power, and goodness.

By this plan of education youth would acquire a more patient and persevering industry, and be more temperate and moderate in their views, which would lessen that too prevailing disposition for speculation, with the hope of acquiring fortunes at once, in which so many fail, and some are lost to society. By habits of industrious application of mind and body men would be more willing to continue their pursuits to the end of life, with moderate acquisitions. All men desire happiness: youth seek it with ardor, and too often from indulgence in expensive and mistaken pleasures, which end in disappointment, pain, and sorrow. It would have a tendency to moderate their taste for false pleasure, and make useful employment a source of happiness. This system would raise bodily labor from that too

degraded state in which it is now viewed, (especially by youth,) and place it on a more respectable footing; and would be complying with the order of Providence in man's degenerate state. Were this duty early impressed by precept, example, and practice, so that men were habituated to act under its influence, it would greatly mitigate the painfulness of labor, and make that a source of pleasure which is now considered a hardship. It would tend to eradicate a mistaken propensity, too inherent in human nature, that indulgence and ease give happiness. The effect of this plan would be to lessen the number of drones in the human hive. Man would be so employed as to secure to society the sweets of industry, and thereby contribute most effectually to his own comfort and happiness.

Much has been done by the forming of societies for the relief of the indigent and distressed, and for the prevention of pauperism. What so likely to prove effectual as an early education, calculated to give habits of industry, and a right estimation of the value of time? This would be laying the axe at the root of the evil, and be the means of preventing many of our youth from becoming habitual idlers and public burdens.

Should this system of education become general, those early habits would be so stamped on the character as not to be easily effaced, and would lessen those crimes which now fill our prisons. As it is much easier to prevent disease, by temperate living, than to effect a cure after it has taken place—so it is much easier to prevent habits of indolence and dissipation, by early education, than afterwards to remedy the evil.

The following will show the sentiments of Johnson and Locke on this subject, taken from the Rambler, No. 85:

"It is necessary to that perfection of which our present state is capable, that the mind and body should both be kept in action; that neither the faculties of the one nor the other be suffered to grow lax or torpid for want of use: that neither health be purchased by voluntary submission to ignorance, nor knowledge cultivated at the expense of health. It was, perhaps, from the observations of this mischievous omission in those who are employed about the intellectual objects, that Locke has, in his system of education, urged the necessity of a trade to men of all ranks and professions, that, when the mind is weary with its proper task, it may be relaxed by a slighter attention to some mechanical operation—and that, while the vital functions are resuscitated and awakened by a vigorous motion, the understanding may be restrained from that vagrance and



dissipation by which it relieves itself after a long intenseness of thought, unless some allurements be presented that may engage application without anxiety. Consider, likewise, that perhaps, by the same attraction the youth may be withheld from debauchery, or recalled from malice, from mistaken ambition, or envy. Perhaps every man may date the predominance of those desires that disturb his life, and contaminate his conscience, from some unhappy hour when too much leisure exposed him to their incursions; for he has lived with little observation, either on himself or others, who does not know that to be idle is to be vicious."

With the sentiments of Johnson and Locke in favor of this system, and with the high authority of the Bible, commanding that man, in his fallen state, should labor, the writer finds that support and encouragement which stimulate him to proceed; at the same time hopes that some more adequate pen will advocate so important a subject, with which man's happiness stands connected, and which, if carried into practice, would tend to ameliorate his condition.

*Extract from the Edinburgh Review, No. 61, 1818.*

"Mr. Fellenberg's establishment at Hofwyl, Canton of Berne, Switzerland, of a school of industry, selected from Mr. Brougham's (Member of Parliament of Great Britain) account of this institution, delivered before the Education Committee.

"At a time when men's minds are turned towards the great questions connected with the character and support of the poor, with universal education and the poor laws, there is nothing more natural than that the first intimation of Mr. Fellenberg's plans should powerfully interest the thinking part of the community. He is the head of a most respectable Patrician family in the Canton of Berne, and possesses, about four miles from the city, an hereditary estate, sufficiently large for one of his station, in that frugal country, though trifling, indeed, if compared with the great things he has effected by the judicious disposition of it. Fond of study, and particularly attached to agricultural pursuits, he early in life devoted himself to the praiseworthy objects of improving his estate by his own industry, and of making this occupation subservient also to the improvement of the condition of the poor in his neighborhood. His plans, now in full action, astonish all who visit Hofwyl. The distinguishing excellence of Mr. Fellenberg's operations

consists in his economising his resources. His farm consists of about 220 acres, which he has improved with great success, and continues to cultivate himself. It is here the poor children are employed to the number of about forty, and this may be said to be the branch to which all the others are more or less subordinate, and with which they have all some connexion. The other branches, are, an academy for the sons of wealthier persons—an agricultural institute connected with a small experimental farm, and a manufactory of farming machinery and implements. The academy consists of fifty or sixty pupils, chiefly of Patrician families, with several German princes and young nobles of that nation among them. These boys are taught every branch of useful learning. In teaching the sciences, considerable aid is derived from the method of Pestalozzi, which consists in exercising the reasoning faculties more than is done by the ordinary plan of instruction, and in making the process much less a matter of rote. Carpentry and gardening are added, as means of filling up the hours of relaxation.

“The character, the temper, and the habits of the pupils, are the paramount objects of the superintendence exercised over them, but so as never to oppress or annoy. The methods of preserving this watchful attention, and at the same time leaving the pupils free from a sense of restraint, are among those processes which no description can sufficiently represent. The great principle seems to be an appeal to the well known force of habit, and a judicious variation of their pursuits and studies, united with a never-failing gentleness and serenity of temper in the instructors and guardian. The pupils eat at Mr. Fellenberg’s table, which is plentiful, yet simple; they are all treated in precisely the same manner, whatever be their rank. The agricultural institution consists of about twenty young men more advanced in years, who have constant access to the whole of the farm establishment, as well as to the experimental part, of about nine acres, attached to this part of the establishment. They are instructed in the book learning also of the subject, and of the arts and sciences immediately connected with it, and assist in the improvement of machinery. The manufactory of machinery and implements consists of two branches—one of common husbandry tools, as well as of those improved at Hofwyl; the other intended to carry on improvements in this essential article. The former furnishes a profit which defrays the expense of the latter; for it not only supplies the farm, but leaves a surplus of machinery and tools for sale. The pupils of

the academy are instructed in the handicraft arts. Those of the agricultural institution in those immediately connected with that branch, and the other class in trades of blacksmith and wheelright, which may in after life afford them a support. Those boys that are taken into these establishments from the lower grades of life are bound to remain until they arrive at the age of twenty-one years.

"Mr. Fellenberg was first known merely as an agriculturist, and still keeps up his original establishment of husbandry. But agriculture was with him a secondary object, and subservient to that system of education to which his thoughts were very early directed. He is a man of an unusual, ardent, as well as persevering turn of mind, and conceals a character of deep and zealous resolution, under a very calm exterior. It appeared to him that a sounder system of education for the great body of the people could alone stop the progress of error and corruption. He determined to set about the slow work of elementary reformation by a better mode of education, and to persevere in it for the rest of his life; to show to the *world*, how the children of the poor might be best taught, and their labor at the same time most profitably applied; in short, how the first twenty years of a poor man's life might be so employed as to provide both for his support and his education. Many of his first pupils were the sons of vagrants, and this is the case of one or two of the most distinguished. This part of his establishment has increased to about forty. Punishment has been inflicted only twice since the beginning; (the establishment has been in operation many years) and their treatment is nearly that of children under the paternal roof. Mr. Fellenberg observes, that the boys being many of them only just come to the age of productive labor, (for he began with a small number,) it is presumed the establishment will not only support itself in future, but repay past expenses, particularly as certain outfits charged the first years will not recur again.

"Habits of industry, frugality, veracity, docility, and mutual kindness, are carefully inculcated. A short time is employed in their mental instruction each day, after breakfast and dinner, before their going to work. The labors of the field, their various occupations, their lessons, and the necessary rest, fill the whole of the twenty-four hours; and, judging from their open, cheerful, contented countenances, nothing seems wanting to their happiness. But it is a great point gained to have brought young men to the age of eighteen or twenty, uncontaminated

by the general licentiousness which prevails. Long habits of self-restraint will enable them to look out, with comparative patience, for a suitable establishment, before they burden themselves with a family. Young men brought up at Hofwyl must obtain a decided preference in all competition. Nor is this preference a matter of supposition. Mr. Fellenberg has already applications for twice the number of lads in his school, who might be advantageously placed at any time, if their patron thought them sufficiently qualified, and if it was right for them to leave the establishment before it was remunerated by their labor. Two only have left the school before the end of their time. One has become the manager of a large estate, which has since doubled its proceeds. This young man was originally a beggar boy, and not particularly distinguished at school. The other directs a school, and acquits himself to the entire satisfaction of his employers. None of them look inattentive or tired, although just returned from their day's labor in the fields. Contrivance, and some degree of difficulty to overcome, is a necessary condition, it would seem, of our enjoyments. The prince, whose game is driven towards him in crowds, and who fires at it with guns put ready loaded into his hands, is incomparably sooner tired of his sport, than he who beats the bushes all day for a shot.

"Mr. Fellenberg is deeply imbued himself with the sense of religion; and it enters into all his schemes for the improvement of society. His first care, upon rescuing those poor children from wretchedness, is to inspire them with the feelings of devotion, which he himself warmly entertains—the conversation as well as the habits, partake largely of religious influence. The evidences of design, observable in the operations of nature, and the benevolent tendency of those operations, form constant topics of discourse in their studies, and during the labor of the day. When the harvest once required the laborers to work after night fall, and the full moon rose in great beauty over the magnificent mountains that surround Hofwyl, suddenly, as if with one accord, the boys began to chaunt a hymn, which they had learnt, among many others, but in which the Supreme Being is adored as having lighted up the great lamp of the night, and projected it in the firmament.

"The Bible is read aloud on stated days, and other suitable books, in which the German language abounds. Their music is of the simplest sort; the notes written on a black board, the pupils copy in their books. They sing each part separately

first, and then together—in general, very correctly, and in good taste. In order to encourage the attachment to property acquired by their own industry, the pupils are allowed certain emoluments, such as the proceeds of the seeds they collect, &c., which accumulates and forms a fund for the time of their going away. These boys will leave the institution at the age of twenty-one, understanding agriculture practically, acquainted with a trade, and with a share of learning quite unprecedented among the same class of people, and yet as hard-working and abstemious as any of them, and with the best moral habits and principles.”

*Extract from Washington's Address to the Citizens of the  
United States.*

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience, both forbid us to expect that national morality can prevail in exclusion of religious principle.”

Some of the advantages that would result to society at large, and to individuals, from a system of education connecting useful labor with science, have been noticed. The practicability and usefulness of the plan is fully proved, by the operation of Mr. Fellenberg's benevolent asylum for the poor, and highly approved academy for the rich. A few ideas on the subject have been suggested: Whoever takes time and reflects on the matter will find many others to occur. All are ready to acknowledge its utility; some doubt of its being practicable. But why may not that which has been done by Mr. Fellenberg in Switzerland, be done in this country? Human nature is the same in all countries; and if you take subjects early in life, and adopt a proper system, you may train them to what you please—and where usefulness is the object, there would be less difficulty; for, in a short time, their own reflections upon the precepts and practices

given them, would point out its advantages and reconcile them to its labors. Man is a creature formed by habits. (For the force of habit, see Johnson's vision of Theodore, to which sentiments, every man of reflection, who has travelled far on the journey of life, will readily subscribe.) In every city, town, and village, in our country, are a number of idle boys, whose parents, in indigent circumstances, or intemperate habits, are disqualified to give that attention to their education which they require. They are suffered to stroll about the streets, and learn from each other many vicious practices. Too many of them become pests and burdens instead of useful members of society. Upon the plan proposed, many of them might be rescued from destruction, and be rendered comfortable and happy in themselves, and contribute to the happiness of those around them. Many simple plans might be proposed for carrying the principle into effect—such as work-shops annexed to our schools, where a part of a youth's time, of suitable age, might be employed to advantage in acquiring the use of tools and useful habits. Masters might appropriate a part of each day, or week, or month, of an apprentice's time at school. Manufacturing establishments might give to the children and youth a small portion of each day, to acquiring useful science, to great advantage—and the probability is, they would be no losers, but gainers by it. But no plan would be so complete as that which Mr. Fellenberg has adopted; and the probability is, that such an asylum for the poor would, in a few years, be made to support itself, and be perpetuated without any expense to the public—its labor fully meeting all its expenses: but it would want aid in the outset, and for two or three years. The cause of Religion, the only sure foundation for happiness, both in this, our present state of existence, and in that spiritual state to which all are hastening, might be greatly promoted by this system. The practice might be combined with the precept, that God has ordained that man should labor. The example which Jesus Christ, the Christian's Lord and Master, has set, in working at the trade of a carpenter, with his reputed father, Joseph, until he was of age, might here be practised, accompanied with lessons on humility, industry, and the economical use of time, to great advantage. There can be no doubt of the Saviour of sinners being thus occupied, as St. Mark styles him the carpenter. It would also be following the example set us by the great Apostle of the Gentiles, who, (while preaching the gospel of reconciliation,) labored, with his own hands, at times, for his subsistence.

Peter the Great, of Russia, occupied a part of early life at labor. In the anecdotes collected by Stachlin it is related he forged, with his own hands, a quantity of iron in bars, and put his own particular mark on each bar. Thus he amused himself, not only with seeing and examining every thing, in the most minute manner, in different workshops and manufactories, but also with putting his hands to the work, and learning the business of a blacksmith.

The writer must here rest the subject. Neither his time nor circumstances at present admit of enlarging on this his favorite theme; but he indulges the hope that something effectual will be done by the citizens of the District, by way of a fair experiment of the system. He would like to see some more able hand advocate the plan, for, in this age of improvement, the important subject of Education, particularly as it respects the poor, with a view to their future usefulness in society, claims the attention of every benevolent mind.

P. W. G.

*Washington, Sept. 30, 1829.*

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## MONUMENTS

OF

## WASHINGTON'S PATRIOTISM.

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THESE valuable relics of the Father of our Country are now offered for sale. The profits of this work will be applied in establishing an institution in the District of Columbia, to be called *Washington's Manual Labor School and Male Orphan Asylum*, the instruction and system of education in accordance with the foregoing treatise. The first publishers of this work have made a legal assignment thereof, including the present and all

future editions, to thirteen Trustees, for the purpose of establishing this Seminary. Boys, destitute of the means of education, from eight to ten years of age, will be admitted as pupils, or, rather, as apprentices, to remain in the institution until they arrive at the age of twenty-one years, in which time they will receive a good English education, the thorough knowledge, by practice, of some mechanical branch of business, and an acquaintance with the theory and practice of agriculture and gardening, if practicable.

As the formation of habits constitutes an important part of education, early attention will be given, that they may be virtuous, and such as will prove friendly and useful through life.— Knowledge, without good habits, is of little value, in fact, it may qualify the vicious for the commission of greater crimes. From the length of time they will remain at the institution, with continued attention to this part of their training up for usefulness, it may be reasonably expected these habits will remain fixed, and the institution in a measure reimbursed for the expenses of their early years. Youth, thus trained, will, when they arrive at the age of manhood, become useful to themselves, to their friends, and to the community. It is presumed that the Pupils, from the profits of their labor, will contribute considerably to their own support.

Should this attempt prove successful, (of which, with good management, there can be but little doubt,) other institutions, on the like plan, or systems still more improved, may be reared throughout our country, to the great benefit of society. We have in this city many boys growing up for ruin, under the influence of a street education, thus, instead of becoming useful members of society, many of them will become pests, and, by their habits of idleness, dissipation, and intemperance, prepare themselves for alms-houses and penitentiaries, and by these means destroy both body and soul. The evil is extensive, for that which we see in our own streets, may be seen in every city, town and village, in a greater or less degree, throughout our country. It is hoped, that by the plan proposed, some of these youths, thus exposed, may be rescued from impending destruction. Suppose a number of boys were seen sailing on our river, and a sudden storm of wind should arise and upset the boat, and many of them unacquainted with the art of swimming, be in danger of drowning, what would be said of men standing on the shore, with boats near at hand, should they look on with indifference, and make no efforts to save these boys from death.



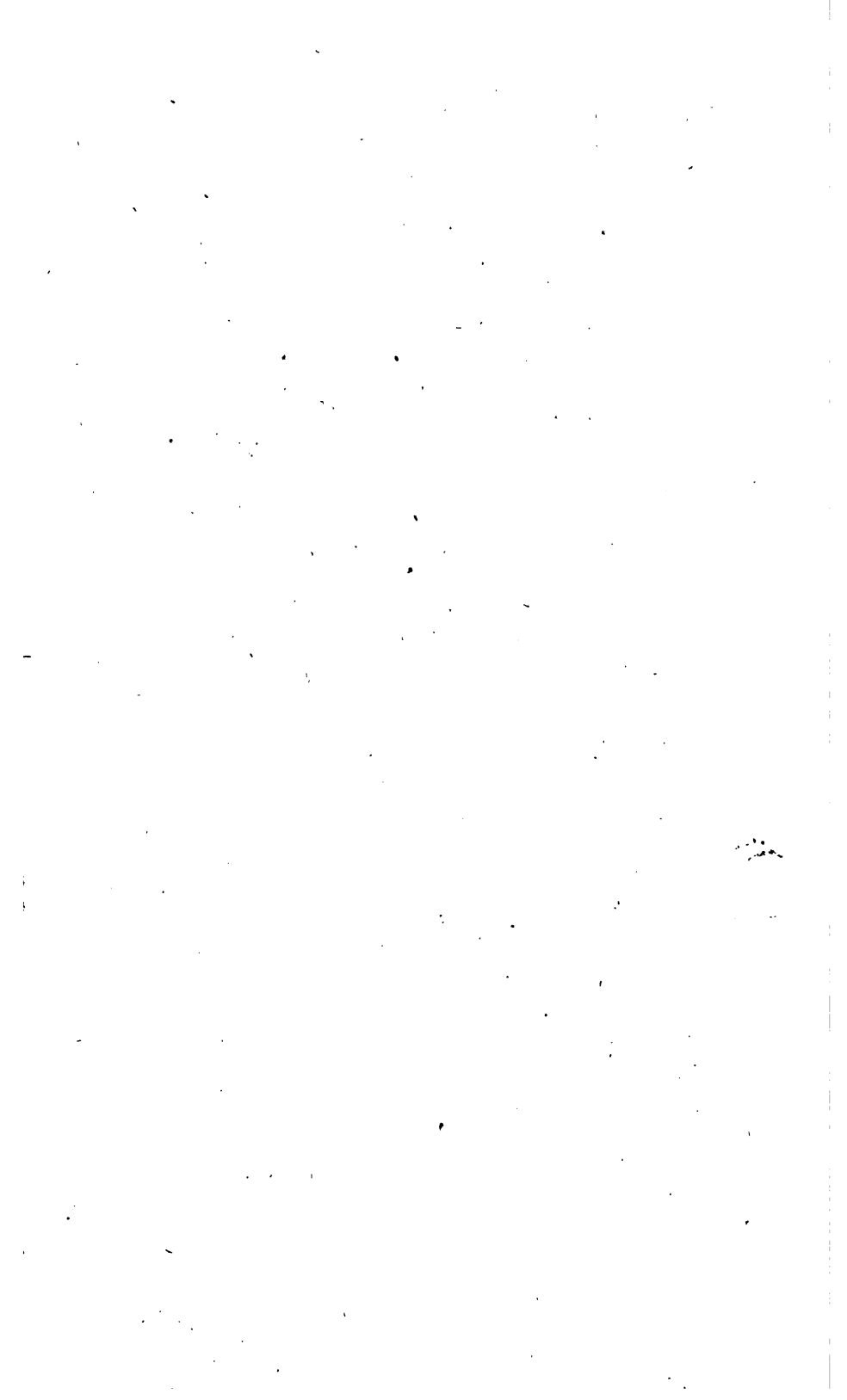
Surely they would be highly censured, and considered as men wanting the common feelings of humanity. The parable of the good Samaritan\* would be applicable to the case, and if read and reflected on, would reprehend those who daily walk our streets, and see numbers of youth going to destruction, and yet make no efforts to rescue them. Many widows who are daily and hourly employed in procuring scanty meals for themselves and children, would rejoice to find an asylum for such of them as they cannot control, and where they would be taken care of, and trained up to become blessings to their connexions, and useful members of society.

The Christian religion teaches us to love our fellow-beings, and do them all the good in our power. We have the promises in the scriptures, that the time will come, and may not be far distant, when these scriptures shall universally prevail, and peace and happiness be enjoyed by all the inhabitants of this earth. God works by means of his providence for the accomplishment of his purposes. The missionaries who have gone into heathen lands to spread the gospel of Christ, have found their success greatly promoted by the establishment of schools,—the instructing and training up of the young before errors become more deeply rooted by habit. In our own country, called Christian, as well as in others so called, there is opened to the reflecting mind an extensive field for improvement. Alas! how small a proportion of our inhabitants are even professors, and of this class how few appear to be actuated by the benevolent principles of Christ. May we not reasonably conclude, that this work of reformation at home is, under the providence of God, in a great measure depending on the Christian training up of the rising generation. Sunday schools are useful auxiliaries to this early instilling of Christian principles, and have done much good. The plan now proposed goes to the full length of a fair trial of the precept given us—Train up a child in the way he should go and when he is old he will not depart from it.—*Prov.* 22, 6.













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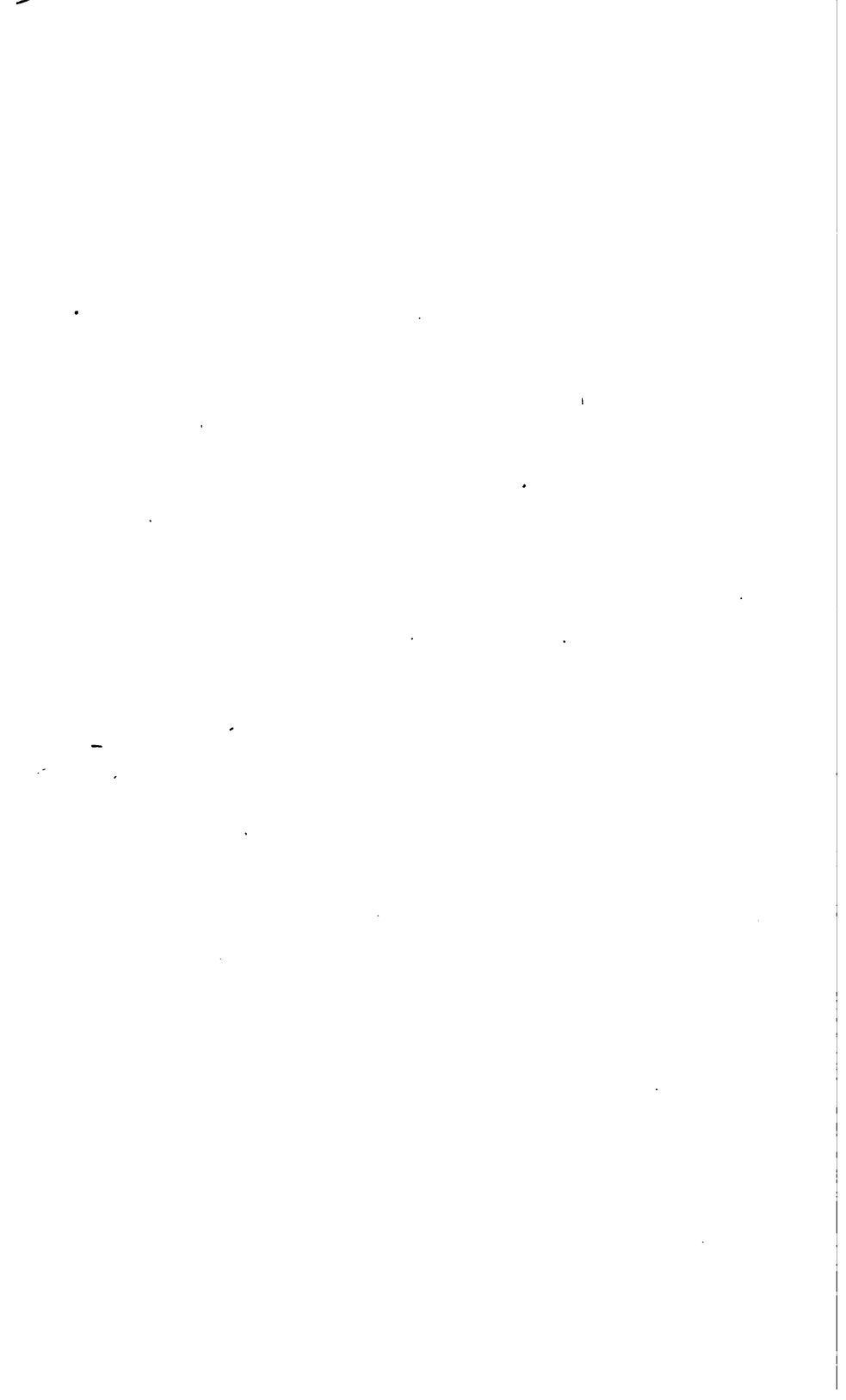
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